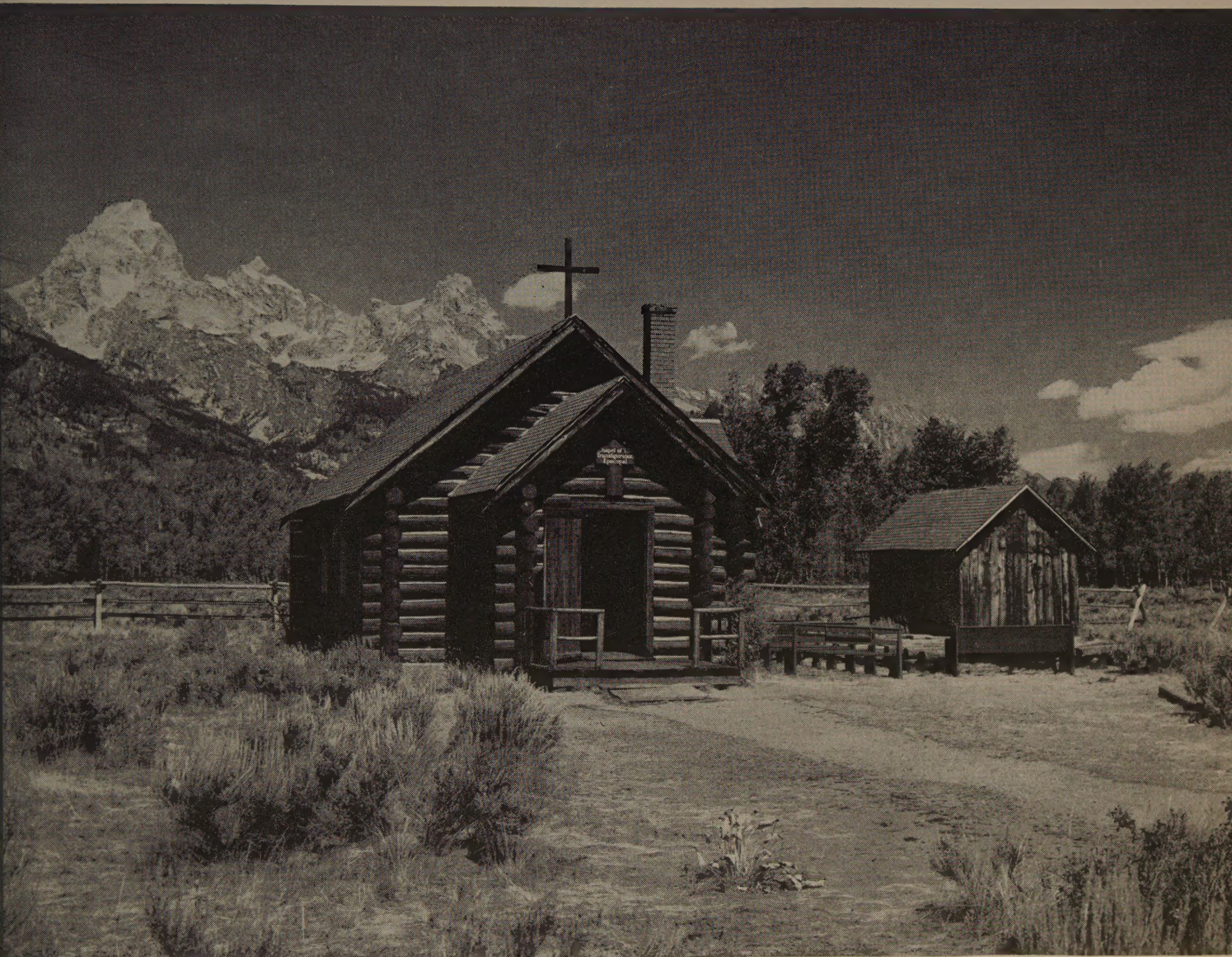


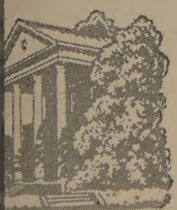


FINDINGS

JUNE 1959



Chapel of the Transfiguration, Moose, Wyo.



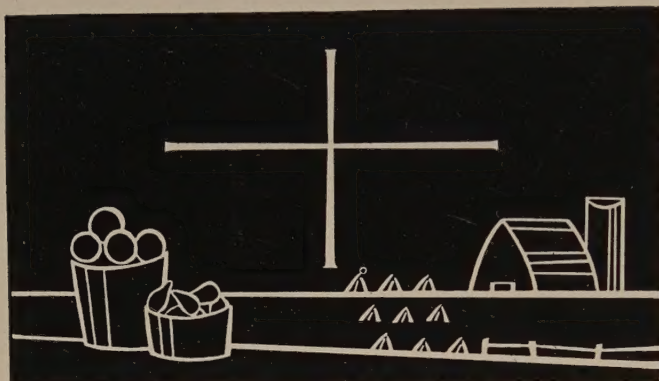
- 5 The Call of the Christian Teacher
- 7 The Church and Children Under Three
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- 13 A Plan for Teacher Training
- 15 You Can Do It in Two Months

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The Bishop of Moosonee

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Letters:

• Passion Film a High Point

The cover picture on the February issue of FINDINGS of a scene from *He Who Must Die*, and also your fine review of this motion picture, were sufficient incentives. Two weeks before Easter, a group of our church school teachers went to see the picture. The unanimous response of the group was that it was the finest and most moving motion picture we had ever seen.

On the Saturday before Palm Sunday, I saw this picture a second time with my ninth-grade church school class. On Passion Sunday, the group discussed the entire Passion narrative. Then each member of the group was assigned one of the principal characters in the drama and requested to make a character study. A list of relevant passages from the four Gospels was drawn up to assist them in their preparation. Following the matinee performance the next Saturday, the group had dinner together for discussion of the picture. Several teachers who had seen the picture the previous week were also invited. This meeting was certainly the high point for our group in an already exciting year. As a result of this experience, all of us, I feel sure, moved into Holy Week this year with a deeper understanding of our Lord's passion—more profoundly aware of the fact that while His passion was truly "once for all men," nevertheless, the central issues involved in His passion are issues which are inevitably woven into the very fabric of each of our lives.

Our thanks to the editors of FINDINGS for letting us know about this motion picture.

(The Rev.) William R. Jones
Assistant Rector
St. Andrew's Church
Yonkers, N.Y.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.

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EDUCATION

FINDINGS

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Acknowledgments: Cover photograph by H. Armstrong Roberts; page 7 by Religious News Service; page 12 by Richard Selchow; page 13 by Clark and Clark; page 23 by Central Studio.

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Sight and Sound

"Ways We Learn" Exhibit

Are you looking for material to use at diocesan or convocational conferences on Christian education? An aid in opening certain areas of education is the exhibit "Ways We Learn," which is available for rent from the Audio-Visual Film Library, 281 Fourth Ave., New York 10, N.Y.

The exhibit is comprised of sixteen panels, measuring 22" x 28" each. By means of pictures and text, the panels open a wide perspective on the multiple ways we learn and suggest many of the practical classroom methods which take advantage of these learning capabilities.

At a conference, the panels may be displayed where the arriving participants can view them at leisure. During the conference itself, some time should be allowed for group consideration of the exhibit and its implications. "Ways We Learn," like any visual aid, is only a steppingstone in the educational process. Its meaning and implications need to be ferreted out and applied to one's own body of knowledge and experience.

The exhibit is available on a two-week rental basis at \$8.00. Rental orders for this summer and next fall should be made as soon as possible.

The Boom in Sound Filmstrips

Sound filmstrips in series or kits are the rule today. A sound filmstrip is one which is accompanied by a phonograph recording. Thus a parish is required to have a phonograph (usually one which plays at 33½ rpm) in addition to a filmstrip projector. The recording may simply offer a narration, often with musical accompaniment, or it may give a full dramatization of the story that is presented visually in the filmstrip.

Several general comments may be made about these recent trends. A series or kit of filmstrips tends to provide a comprehensive treatment of an area of subject matter. Because the various filmstrips in the group attack the subject matter in various ways, they offer this advantage: at least one of them will more than likely be exactly what is required by a particular class or organization. If real interest is engendered in showing the first filmstrip, others in the series can be used to explore the issue further.

On the other hand, the separate titles

which have been packaged together are not always uniform in quality or usefulness. Do not hesitate, therefore, to buy a single filmstrip from a series. It is possible to do so, and this is often the wisest course.

Sound, as provided by a recording, is often a great addition to filmstrips. Perhaps one of the best examples of this is the "Symbols of the Church Series," produced by Cathedral Films. This series has proved to be a perfect wedding of the two elements, audio and visual. But many other sound filmstrips have erred in either of two directions: an inadequate use of the record or a too overpowering use of it. I think of one important series in which the records simply record a narrator whose voice is given an uninspired musical accompaniment with an electric organ. Since the music is insignificant, the narration might well be supplied "live" in the classroom. At the other extreme, the record sometimes overdramatizes the sound portion of the audio-visual presentation. The filmstrip itself is left to limp far behind, trying to keep up but suffering in the unequal battle.

When the record suffers from one of these defects, or occasionally for other reasons, you may wish to purchase just the filmstrip. With one outstanding exception, the scripts for sound filmstrips are printed and sold with the filmstrips. The leader may use this script in place of the record. But this is not always satisfactory. When a sound filmstrip has gone overboard on the audio, the filmstrip is forced to go through all sorts of antics—jumping from close-ups to long-shots to medium-shots of the same art work—in a frantic effort to be as dynamic as the sound track. Visually the material does not have integrity. In this case, when a simple script is read with the visual material, the worst characteristics of the bad production are brought into focus. The only solution, if the filmstrip seems to justify it, is to edit the strip by mounting the frames as slides and to write an original script. There are sound filmstrips, otherwise of little value, which can become fine tools if this procedure is followed.

Filmstrips, so considered, are no longer the inexpensive tools which any parish or mission can afford. If kits with records are purchased indiscriminately, supplying material for a parish's projector can be very expensive indeed.

Fortunately, single filmstrips can still be purchased.

A Filmstrip Series

"The Bible and the Presidents Series," four sound filmstrips produced by Cathedral Films for the American Bible Society. Complete set, \$25.00. Individual titles in the series are: *Inspiration to Greatness—George Washington*, *We Hold These Truths—Thomas Jefferson*, *A Man and His Book—Abraham Lincoln*, *Doer of the Word—Theodore Roosevelt*.

This series maintains a high standard of production throughout the four titles. The art work maintains a high degree of historical accuracy. The recordings manage a good balance between narration and dramatization. Unfortunately, occasional voices are indistinct or are confusing because they are too much alike.

While each filmstrip has received careful and individual research and production, the audience is left with the impression of a single underlying message—the Bible was read by these presidents and we are commended to do likewise. It seems unlikely that four filmstrips are required to make the point. The series might have been stronger if specific themes in the Bible, such as the Atonement or the social message of the prophets, had been more clearly isolated as each president applied these themes to his personal religious life and public service. The themes might then be dealt with in terms of our religious understanding and of American society today. As the series stands, we are left with the repeatedly implied exhortation to be Bible-readers, too.

The series, or individual titles in the series, may be highly recommended for use with juniors through adults. Special uses could be found on national holidays or Bible Sunday, and in groups such as the Scouts, Y.M.C.A. or Y.W.C.A., and youth fellowships. It may also be a valuable resource in church camps.

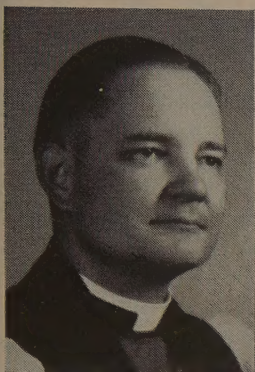
—JOHN G. HARRELL

CIRCULATION NOTICE

All parish subscriptions to FINDINGS, single copies as well as bundles, expire with this issue. To insure delivery in September, please send renewals to the Seabury Press before August 1. Use of the Seabury Series order form will entitle you to the usual discounts for early ordering and cash payment.

The Call of the Christian Teacher

by Iveson B. Noland



The Suffragan Bishop of Louisiana describes the nature of the teaching ministry to which God calls us.

THE primary requirement for doing God's work is a yearning for holiness. Without the will to be like Him, we are certain to erect a Tower of Babel. The Rev. Granville Mercer Williams once said at a clergy retreat, "We have *efficient* priests; we have *clever* priests; we have *attractive* priests; we'd gladly exchange them all for a few *holy* priests." Indeed, all that we ultimately have to offer God is our *will*; He who has choirs of angels in the starry universe is impressed neither by our architecture nor our music. We must someday leave our bodies; there are no pockets in shrouds, and Episcopalians, too, are unable to "take it with them," even though, as some wag has observed, we like to drag it as close to the edge of the grave as we can!

Which is to say that we can only really give that which we could have withheld. God gets everything else anyhow. We can only withhold our will. Therefore, unless all our efforts are to be worthless, because they are directed to the wrong end for Christians, we must be desirous of fostering in the people we teach a desire for holiness. This we cannot do unless we are trying to be holy ourselves, a desperately difficult task requiring all the help we can possibly get from the Church. So, do not think that you can do a decent job as a Christian teacher unless you yourself are willing to undergo the discipline of

regular attendance at worship

a personal prayer life that tries to rise above the perfunctory

study habits based on Holy Scripture.

Clergy and superintendents do well to make it clear that this minimum is expected of all who would be teachers. This is a great way from the all-too-frequent outcry, "Whom can we get to 'take' the second grade?" No one should even be approached to teach unless he shows some evidence in the parish of a longing to advance in sanctity. For it is possible to drill God's people in long lists of missionary journeys, historical events, et cetera, and still have them ignorant of the need for closeness to Him. The glory of the Christian religion is that it is not the gift of specialists. The reality of God and His love are what we should be trying to communicate. Nothing can replace this emphasis. The baptismal office asks sponsors to promise that "this Child learn the Creed . . . and all other things which a Christian ought to know *and believe* to his soul's health." He is to be led to make that inward commitment to Christ which is the goal of the Christian religion. How can this be done save by sponsors and teachers who are themselves committed?

Love Your Pupils

Secondly, teachers must love their students and be willing to take the trouble to learn their interests, to put themselves in their place. The students are not fortresses to be battered down; they are immortal souls for whom Christ shed His precious blood, made in His image, bearing the stamp of eternity. It does no good to tell them what we think they ought to hear; we must love them enough to try and develop the art of making faith come alive in terms they can

**"Christian teaching is as broad as the world
and as deep as the love of God."**

understand and in a setting that is meaningful to them. The teacher who cares enough for his charges to pray for them, who finds time to visit in their homes and to take them on outings, has made a good beginning. People cannot long be deceived. They soon learn whether one is a loving person. The unloving can scarcely communicate anything to a world that is literally dying from lovelessness.

One of the chief ways in which teachers show their love is in listening to their pupils. The Faith is true; it has been "once delivered to the saints," but not every class is ready to hear all of it meaningfully at any particular time. Do we love these people enough to take the time to *listen* to them to find out what aspect of our holy revealed religion they can now best grasp? Better to cooperate with the students and have them advance one small step at a time than to force them and meet with their opposition. God Himself does not attempt to knock down the doors to our inner beings.

Soldiers of God

Thirdly, a Christian teacher is called to devotion to duty, especially in the realm of willingness to make preparation. Our Lord asked, "Lovest thou me more than these?" This is His question to teachers today. If a bridge club or a game of golf or anything except illness or emergency is to keep us from attending training sessions or preparing for the class, then it would be far better to resign. The Church cannot afford to entrust the welfare of souls to irresponsible hands. Effective teaching is tremendously demanding.

One of the commonest complaints about religious education is that it takes so much time. Of course it does! Now that we are discovering some of the deeper aspects of the learning process, we are coming to see the reason for the ineffectiveness of much that passed for Christian education. So few planned carefully enough; so few were willing to agonize. We tried to do a gigantic task with inadequate tools and methods.

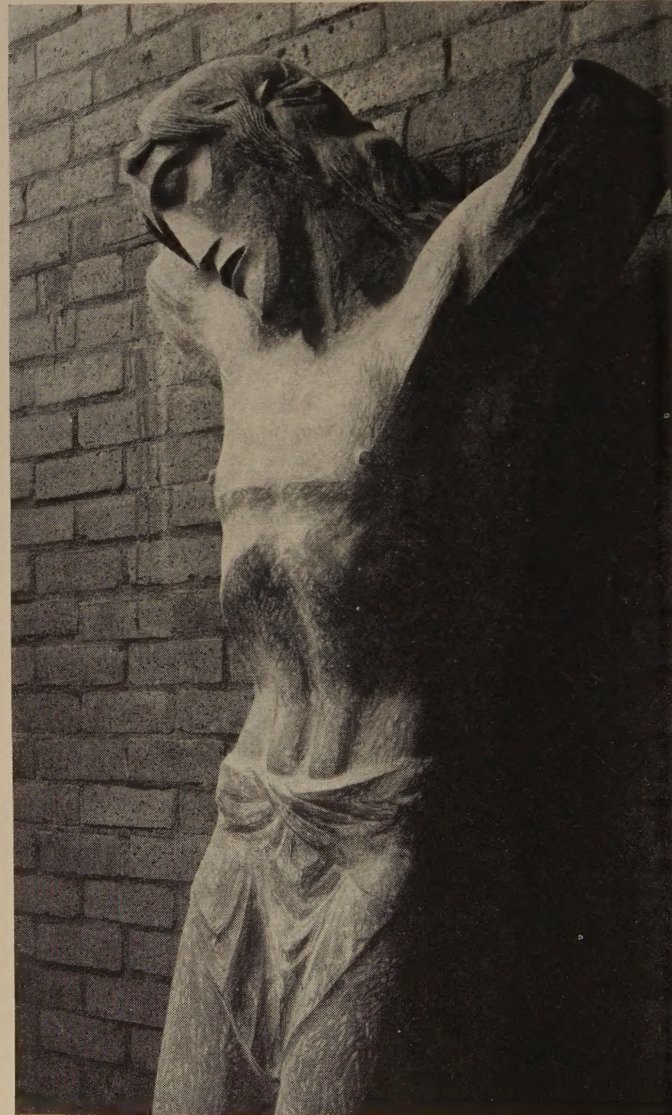
Teacher's manuals are readily available. They must be inwardly digested, but that is not enough. Imaginations must be fired with a vision of the joy of training God's people. All things will be grist for our mill; Christian teaching is as broad as the world and as deep as the love of God. We must want to see the fruits of our own labors in the blossoming of lives given to Him and for His children. Meanwhile, there is the digging and the watering, the parish training sessions, the study. Since our baptism we have been soldiers of God. Soldiers must learn to endure hardness. For teachers, that hardness is the incessant job of learning to communicate the Gospel.

Teachers Are Called

Lastly, Christian teachers may take comfort in remembering that they are *called*. Who calls? God. He wants His children to come into the unsearchable riches of Christ, that they may be inheritors of

eternal life. What we are trying to do, therefore, is what God wants done. And every time He calls, He enables. If we give ourselves to Him, He will fill our emptiness with Himself. "My grace is sufficient for thee."

And whom does God call? People like you and me. We Episcopalians have been unwilling to believe that God can use us. For we have a sentimental idea that only "nice" people are called. (Is this one reason we do such a poor job of raising our own clergy?) On the contrary, God was able to make use of that impossible lad Joseph, with his egotistical dreams. He could employ David, hotheaded, impure. The apostles forsook Christ and fled, but God built the Church on them, with Christ. For they knew they were nothing; they counted all things but refuse, and God was able to make them strong, for He had called them. They answered. Will you?



"Crucifixion," woodcarving by Albert Stewart, courtesy of the National Sculpture Society.

The Church and Children Under Three

by Barbara Simpson
Director of Christian Education
St. Matthew's Church, Wilton, Conn.

THE Church's ministry to children under three years of age and to their parents is an area about which many of us are uncertain and dissatisfied. The renewed emphasis on Christian education in recent years has provided much help in strengthening our church school programs, giving importance to adult education and encouraging family worship. Out of this increased interest and concern has also come a sharp awareness that we are not doing an adequate job with our youngest children—those under three.

The Church's most frequent point of contact with the very small child and his parents is at baptism. How isolated a contact this often is! There is, perhaps, an hour for the instruction of parents and godparents. The service may even take place in the midst of a regular Sunday morning service with many members of the parish present. But the rite itself is followed by a period of several years during which there is little or no practical recognition of the child within the fellowship of the Church. He is virtually neglected until he is three or four.

Both religious and secular educators have made us keenly aware of the importance of the first few years of a child's life in his future growth and development—physical, emotional, and spiritual. The major responsibility for all of this is laid upon the parents. Parents communicate their own faith to



their child, from birth on, by their very actions and attitudes as well as by their words. It is important that they examine the nature of the faith which they act out in the light of the Christian Gospel which they profess. The Church must help them to examine their faith and to deepen it, for their own sake as persons for whom Christ died. And the Church must also help them to understand and fulfill their responsibility as Christian parents of young baptized persons who also need to grow in grace as they grow in age, mind and body.

Many parishes are giving such dual help to their adults. Some parishes hold frequent meetings where the current cradle-roll materials may be distributed, a speaker may present some topic of interest, and a helpful discussion may follow. Unfortunately, if it is a daytime affair, attendance will be limited mostly to mothers. Other parishes offer an annual short-term series of meetings (like confirmation classes) for parents of babies and very young children. Many parishes provide printed materials to assist parents with their job of Christian education in the home.

Whatever helps are offered, they should be planned carefully in the light of the over-all parish program. Only if the needs of this particular group are not already provided for should a new program be set up—and not as part of a Sunday church school,

which already is probably calling for parents' participation in other ways.

Study Programs

My main purpose in writing this article is to encourage parishes to examine carefully what they are doing for children under three and for their parents. My second purpose is to suggest some ways in which work with very small children can be undertaken.

Who are the people in the parish who have children under three? Go over the parish list to get their names. In what ways are these adults being helped to grow in faith and to fulfill their responsibilities as Christian parents? Are they participating in the educational program in a parents' class during the church school session? Are they enrolled in Bible classes or study groups which seek to find the relevance of Holy Scripture to their daily lives as Christians? Are they finding help with matters of faith and practice because, as teachers, they take part in an ongoing training program? You may find that your job is mainly to encourage participation in already existing programs.

When you know which families have children under three, you might call them together, or at least a small representative group of them, and determine which of their needs are not being met in your parish. They might decide on a series of four to six meetings for parents whose children have been born and baptized within the past year or are about to be baptized. In this series of meetings, such topics as these might be discussed:

How do you pray with a small child?

What does baptism mean?

What is the relationship of a child to the Church?

What can we do about Christian education in our families?

When should we take a child to church?

How does one explain God, Jesus, Church to one's child?

When do we start telling Bible stories?

What about discipline? When is it Christian?

What has the Gospel to do with infants?

What will a nursery class do for a child?

How can the Church help us as parents?

Why do we have godparents? How should we choose godparents for our children?

Such a group discussion of pertinent questions could provide a follow-up to the instruction at the time of baptism. By limiting the number of sessions, you could avoid making this group too separate from the rest of the parish life and at the same time whet the appetite of its members for some other ongoing parish activity.

Informal Personal Contacts

There is a further opportunity for helping parents of young children through the pastoral ministry of the parish. It is so easy to recognize the need for calling on shut-ins, but we often neglect to see how isolated the mother of very small children can be. (And the father, too!) This is particularly true if the family is new to the community. The need for

adult conversation and for the continuing interest of other persons requires more than a clergy call or a welcoming visit from a member of the women's guild or the men's club. It is a need that can only fully be met through the concern of other lay persons. We often speak of the parish as a family—the family of God—and rightly so. There is a wonderful parallel here, for the needs of young parents are those that are often met by other members of the family. As families move to new parts of the country, they need someone who will stop in and chat, phone and see if the baby's cold is better, or share good news or problems. We all need to know people and to be known in an informal way within the fellowship of the Church.

Approach to Children

A third approach involves the children themselves. Many parishes provide for the care of very small children while their parents attend services on Sunday mornings. Sometimes nursery classes, set up to care for three- and four-year-olds, find themselves taking care of a younger two-year-old sister or brother—and then a toddler. It is difficult to refuse such requests. But here is where parishes should do some careful thinking and planning, for the importance of a child's first experiences at church cannot be exaggerated. Adequate provision for these very small ones should include not only proper space and equipment but the care of experienced and understanding adults who are with them regularly.

Printed Materials

Several dioceses have published "Guild of the Christ Child" and similar materials to be sent home periodically. Some of the materials are for parents; some are for children. In either case they help parents to provide religious guidance to their children.

A committee of the national Department of Christian Education is studying the various publications available for use with children under three. Its members would appreciate reports from readers of this article concerning the materials they use and their effectiveness. The Department has also been conducting experimental work with programs for parents and very young children in three parishes; information concerning the programs of other parishes is desired. Please send your evaluation of existing publications and your accounts of what your parish is doing in this area to Miss Mary J. Pyburn, Preschool Editor, 28 Havemeyer Place, Greenwich, Conn. FINDINGS hopes to be able to use these reports in future issues.

Bibliography

The following books are recommended for group study or for individual reading. (The books listed as out of print may be available in libraries.)

BAYNE, STEPHEN F., JR., *Christian Living*, Vol. V, THE CHURCH'S TEACHING. Greenwich: The Seabury Press, 1957. Pp. 342. Cloth, \$3.50; paper, \$2.00. Chapter 8, "Children and the Home."
"The Church and Children Under Four." New York: National Council of the Churches of Christ in the U.S.A., 1956. A kit of ten leaflets—single leaflets,

\$.08; assembled kit, \$.75. "These leaflets are designed . . . to help parents and leaders understand the religious needs of young children and how they may be met [and to] help church leaders make their Christian education program more effective in serving religious needs of families with children from birth to four years of age." This series will be most helpful when a parish is looking at the small child in its total education program. [See "Book Notes" in FINDINGS, May, 1959.]

COKE, HENRY C., III, *Why Baptize Babies?* Greenwich: The Seabury Press, 1957. Pp. 64. \$1.00.

HOWE, REUEL L., *Man's Need and God's Action.* Greenwich: The Seabury Press, 1953. Pp. 176. Cloth, \$3.00; paper, \$1.75.

———, "The Need for a Ministry to the Pre-School Child." Greenwich: The Seabury Press, 1952. Pp. 16. \$.25. Out of print, but worth searching for.

LUMB, REGINALD, *The First Three Years.* New York: Morehouse-Gorham Co., 1942. Pp. 60. Out of print. "How can we help with our child's religion?" The author has an answer in terms of the Christian home and a religion of 'doing.'"

SMITH, J. W. D., *Psychology and Religion in Early*

Childhood. London: SCM Press, 1952. Pp. 76. \$.75.

"At all stages of child development human relationships will have a deeper influence than verbal teaching. . . . The task of spiritual growth and the degree of struggle involved depend very largely on the attitudes formed during those early years as a result of human relationships within the home."

Here at St. Matthew's, we liked this very much.

SOUTHCOTT, E. W., *Receive This Child.* New York: Morehouse-Gorham Co., 1951. Pp. 64. \$.75. A valuable contribution to meeting the practical problems and opportunities of baptism.

TRUEBLOOD, ELTON, and TRUEBLOOD, PAULINE, *The Recovery of Family Life.* New York: Harper & Brothers, 1953. Pp. 128. \$1.50. "The categorical imperative for every family is this: So act that the fellowship of the family becomes an advance demonstrator of the heavenly kingdom."

WOLF, ANNA W. M., *The Parent's Manual.* New York: Simon and Schuster, 1941. Pp. 332. Out of print. "... it is not so much what parents *do* as what they *are* that counts most in the management of children." The introduction and "What Is Character Education?" are significant parts of this book.



Parishes which provide for the care of very small children while their parents attend Sunday services should not mix the little

ones with three- and four-year-olds. Small children need their own room and equipment and specially trained leaders.

Washington Visit

by Lela Garner
Vice-Chairman
United Christian Youth Movement



The U.C.Y.M. delegation included Episcopalians Louise Hatch and Philip Pavlik (both in the back row, third from left and fifth from right respectively).

PRESIDENT EISENHOWER greeted each of us with a firm handshake as we filed into his White House office. He spoke to us briefly and informally. Our spokesman told him something of our concern. We presented him with a bound copy of a statement on Christian action in international affairs. A few additional comments were exchanged. Then we bid the President well, and filed out. The visit had been brief but meaningful.

As Church-affiliated young people, we were in Washington and at the White House to witness to our concern in international affairs. As national officers of denominational youth movements, we represented millions of Protestant and Orthodox young people throughout the country. We had been invited by the United Christian Youth Movement to visit Washington from the tenth to the thirteenth of March. There were thirty-five of us, counting our adult advisers. Episcopal delegates were Philip Pavlik, of Binghamton, N. Y., President of the House of High School Students, and Miss Louise Hatch, National Council Junior-High-School Field Secretary.

Questions and Challenges

During those days many questions ricocheted through our minds. How can we put our Christian concern to work in international affairs? Can our country continue to exist in a Jupiter-C world with Model-T institutions? Can the United States maintain

a military policy based solely on defense? Can our churches afford to disagree with a strategic national policy, or would such criticism of our government suggest internal weakness to our "enemy" and thus invite attack? What are some local programs of action that are small enough to take hold of yet large enough to be challenging? What can we, as individuals, do to influence the thinking of our elected government officials?

Such questions were posed to us during our visit by leaders in the administration, by congressmen, and by newsmen. They were posed by members of our group in sessions with government officials. They were posed in our own work sessions.

The Jupiter-C and Model-T statement was made by James B. Reston, chief of the Washington bureau of the *New York Times* and one of the nation's leading newspapermen. Mr. Reston brought into sharp focus the uselessness of trying to deal with space-age problems within a framework of old institutions. He applied the label of "old institutions" to such practices as the appointment of congressional committee chairmen by the seniority system, the selection of ambassadors through patronage, and the lengthy campaigning in presidential elections.

Mr. Reston solemnly predicted there would be no war in this generation. "We've come to realize that war is not an instrument of rational policy. You can't achieve anything that way." And he went on to

say, "Ideas are now instruments of political action. Therefore, we must mobilize the brains of this country." He challenged the Church to restore Christian conviction to a government which has maintained the forms but not the fervor of the principles upon which it was established.

Visits with Government Leaders

The role of the Christian in government was underscored in the White House visit with the President. We gained a more leisurely insight into the inner circle of the administration through an hour-and-a-half visit with Arthur S. Flemming, Secretary of Health, Education, and Welfare, and through a long conversation at the State Department with Edwin Kretzmann, Deputy Assistant Secretary of State for Public Affairs. Dr. Flemming expressed his conviction that there hasn't been a lowering of standards in education, but he cautioned that "motivation for betterment in education has to be a spiritual motivation, not fear." On the world scene, Dr. Flemming felt that a "spiritual breakthrough" can come about if we are willing to help others abroad because we have a genuine concern for their welfare, not because of political reasons.

Alerting us to the moral implications of the present world struggle, Mr. Kretzmann stressed that there are no quick, easy solutions. He added that in a world of power politics the emphasis must necessarily fall on power; yet when there is no immediate prospect of a change in the balance of power, the political, economic, and psychological factors will be decisive. India's crucial struggle to achieve both a growing economy and freedom was cited. And we were emphatically informed that there is no conflict between Christian interests and national interests.

At the offices of the Civil Rights Commission we were introduced to government action in an area which has long been of concern to the Church. A report of recent investigations in one state revealed remarkable ingenuity in the local administration of voting registrations. In one county, where the educational level of Negroes is unusually high because of the presence of a fine college, the board of registrars has a noticeable tendency to change meeting times and places—without announcement. It also rather consistently fails to notify applicants of the rejection of their forms, a fairly significant lapse of duty since an appeal must be made within thirty days after rejection. Discussion of housing indicated it is also a critical area in the field of civil rights. During this session we voiced a concern that young people be included in state advisory civil rights committees.

Congress

In our visits to the Capitol, we stacked ourselves into offices and huddled into halls outside committee rooms. We clumped into the reception room just off the Senate floor for a series of kaleidoscopic glimpses into the views of Congressmen Case, Kennedy, Saltonstall, Javits, Church, Judd, and Bolton. We were urged to keep up with the issues facing Congress. Again and again we were reminded of the importance of expressing opinions in letters—till I felt amply

rewarded for my effort last year in summoning the courage to write my congressmen. We were introduced to Senator Kennedy's bill providing aid to India and alerted to legislation on immigration. We were told that there is not too much hope for disarmament in the next several years. We were informed of the prospect of a bitter debate over foreign aid. We heard conflicting opinions on recognizing Red China. Our sights were lifted to the possibilities and challenges—moral and political as well as scientific—of space.

In unscheduled moments we dashed into the galleries of Senate and House to check on the progress of Hawaiian statehood. Our trips were rewarded by the sight of practically empty rooms in which one man after another droned into the record hackneyed reasons for or against admission. Boredom vanished, however, as the bell rang. The congressmen began to pour into the room, and bedlam broke out when the final count was announced.

Our Discussions and Decisions

Berlin. The draft. Foreign aid. Health. Refugees. Disarmament. Immigration. Civil rights. Education. Labor. These were the issues outlined at our opening session Tuesday night. By Friday, much of the outline had been filled in. Yet this process was only a part of the work of the week. With questions and comments we voiced the concerns of Christian youth in today's world.

Our group meetings provided opportunities for pooling past experiences, for projecting new plans, and for thrashing out varying concepts of the role of the Church in the world. Gradually our purposes for assembling came into focus. With broadened vision we incorporated new responsibilities into our old roles as leaders—the roles that made this "summit conference" of Christian youth potentially unique.

As this meeting was a source of stimulation and challenge for us, so it must be for you, our contemporaries, if it is to realize its potential. It is only as we can communicate to you the urgency of the action of Christian youth in political decisions; only as you begin to sense the influence which each person in our country can have in governmental actions and decisions; only when each of you actively and intelligently seeks involvement in shaping the policies of our country that this visit will begin to have its fullest possible effect.

Because of our youth we do not have the wisdom that can come with years. But in our youth we can bring into the internal and international actions of our government a freshness, a daring, a pioneering spirit that can help keep democracy young and dynamic. In this spirit and conviction, the officers of the twenty-two member groups of the United Christian Youth Movement issue the following message to their constituencies.

The Message

"Ours has been called a "Causeless Generation," yet, we the officers of twenty-two national Protestant and Orthodox youth organizations, meeting in Washington under the auspices of the United Christian

Youth Movement, have been challenged by the problems facing our national government. President Eisenhower and his associates in the administration, congressmen and newsmen have confronted us with tremendous issues. We urge the united acceptance of our Christian responsibility in these issues by the young people of our churches.

"Significant crises face us today: Berlin, Iraq, and Africa have vividly demonstrated to us the need for inspired government. We have sensed the harassed pace of our government officials, and realize their need for support and encouragement, that they might respond to their tasks with vision and courage.

"A changing planet demands minds looking in faith to the future. Our Christian heritage brings a special message, for we believe that, under God, all men are brothers. We are beginning to perceive our role as Christian youth. As instruments of God, in the arena of national and international affairs, we can influence change toward His will.

"We call upon you to join in study, prayer, and action, as we attempt to express Christian conviction in a world of conflict and change.

"We must encourage our government to strengthen the twenty-three new nations of the world and demonstrate to them the virtues of a free and democratic way of life through such means as health, education, and economic programs.

"India, with other Asian nations, Africa, and Latin America need help in their struggles toward freedom from poverty, disease, and illiteracy. These are the battlefields of our day. We must give support to the economic, political, and ideological battle against communism and the conditions which breed it.

"The freedom and dignity of all men, under God, must be basic to our cause. The Church must assume increasing responsibility in these issues. Youth, too, are the Church—a vital part of the Church, called to study, prayer, and action. Youth must act alone—and together.

"We have found existing needs . . .

"We have sensed our responsibility . . .

"We are compelled to act . . .

"We are youth with a cause!"

Four children who appear in *Here and Now*.



Teacher-Training Film

■ *Here and Now*, the 16mm teacher-training motion picture produced by the Department of Christian Education, is now available in two editions. The original forty-five-minute film is still available under certain conditions, but the new revision with additional training helps is expected to be the version generally used.

■ Here are a few comments about the film: The rector of St. Matthew's Church, Wilton, Conn., the parish where *Here and Now* was made, writes, "Just a quick note to say we have been greatly pleased and excited about the way *Here and Now* has been received and wanted you to know much praise was being directed your way from our parish."

■ From a parish director of Christian education: "My teachers were most enthusiastic about the relaxed atmosphere and rapport between teachers and students. Their immediate reaction was, 'What makes this happen?' The film provides a wonderful starting place for discussion—so many issues are brought out into the open by this example of what a class can be." A clergyman writes: "Again and again we found ourselves referring back to such and such an event in the film which vividly demonstrated the idea we were trying to convey. The possibilities for useful discussions seem to be great in number."

■ Another letter begins, "Thank you, thank you, thank you."

■ One parish sent us these remarks from teachers themselves: "I feel better than I ever have about the whole thing." "This has been so helpful. I see more clearly my role as a teacher." "This spoke to me because I felt it was a situation like mine—not all polished and acted, and not a class chosen because it was exceptional and an outstanding one in the whole of the Church."

■ A priest writes in regard to the utilization manual: "[It] is filled with usable and helpful discussion questions, only a small part of which can be used at any one showing. In using a section of these suggested questions in the discussion following, we found that very good understanding and new insights had been gained by seeing the film."

■ The revised version of *Here and Now* has reduced the showing time of the training film to thirty minutes in order to make it a more usable tool. The longer version of *Here and Now* is available for rental, but only after a group has once dealt with the basic content of the new shorter version.

Both versions of *Here and Now* rent for \$6.50. The price of the revised version is \$125.00. Both purchase and rental orders may be sent to the Audio-Visual Film Library, 281 Fourth Ave., New York 10, N.Y. Rentals may also be made through certain diocesan offices.



Taking part in a creative activity in training sessions can give teachers the confidence to try it in class. It's fun, too!

A Plan for Teacher Training

by Irene M. Scudds

SUMMER is the time to recruit teachers to fill the gaps in your church school teaching staff. (Do it now if you have not done it already.) And before the summer lethargy becomes too acute, it is wise to plan your fall teacher-training program. Here is the outline of a plan which may help you do it.

Sometime prior to the opening of church school classes in the fall, have at least three or four training sessions for your teachers. The new teachers will be preoccupied with, "What am I going to do when I meet my class?" "How do I plan my work?" Until teachers have answers to these questions, they are not going to listen with much patience or enthusiasm to anything else.

These initial teacher-training sessions, then,

should deal with four things: getting thoroughly acquainted with the teacher's manual and student materials; learning how to plan lessons; actually planning opening sessions for the year; and becoming familiar with some of the teaching techniques and creative activities to be used in class.

Suggested Outline for Four Sessions

Your schedule for a four-week training program might go like this:

Session 1. Review the setting for effective Christian education in a parish. (See *Preview 1959-1960* and the Preface to the Seabury manuals, as well as introductory materials in other courses.) Point out these four conditions as reflected in any one of the

The senior-high-school editor for the Department of Christian Education suggests two series of meetings, one before school opens, the other in the fall.

teacher's books. The first assignment should be reading the manual and writing a few statements on "My Task as a Church School Teacher."

Session 2. Lesson Planning—Exploration. Resources: *Teacher Training Guide* (The Seabury Press, \$2.00), Session 11, and the lesson planning section of the teacher's manuals being used.

Session 3. Lesson Planning—Practice. Resources: *Teacher Training Guide*, Sessions 12 and 13, and the lesson planning section of teacher's manuals, particularly the sections on "how to begin."

Session 4. Teaching Techniques—Creative Activities. Because of the brief period allowed for this, the first half of the session might deal with the discussion method, perhaps showing ways of getting started by using stories. During the second half of the session, the use of choral reading might be given consideration, particularly with reference to what and how. Or you might study the "Things-to-Do" chart found in the revised fourth-grade teacher's manual in the Seabury Series, *Right or Wrong?* Suggest that all teachers make such a chart for their own class. Another excellent resource on techniques is *Weeks of Growth* (The Seabury Press, \$2.10).

The result of these opening sessions will be that your teachers have thoroughly read and handled their manuals (perhaps thumb-indexing them) so that they can turn to the stories or techniques or content sections with great ease. The session-planning chapters of the teacher's manuals will have been thoroughly studied, and the members of the staff will actually have practiced making session plans, including those which they expect to use on the first and perhaps several succeeding Sundays of the school year. And, because none of us is likely to use teaching techniques or creative activities with which he is not thoroughly familiar, it is a good thing to practice some of the techniques and activities which are likely to be most helpful in those early sessions.

A Second Series

When teachers are recruited in the spring, they should know that there will be four teacher-training sessions in the early fall, prior to the opening of the church school, and that they will be expected to attend another series of four sessions after the church school year is under way. This second series of teacher-training sessions should take place in October and November. By this time the class is either beginning to settle down or it is beginning to disintegrate. If it is the latter, and the teacher is becoming discouraged, then he needs further help in how to plan and carry out his work.

But whether things are going well or not, teachers have now reached the point at which they should ask themselves, "What is the purpose of our church school classes?" "What are we trying to do with and for our children?" "How does genuine learning take place?" These four sessions should become a time to

consider your philosophy of Christian education, to examine your goals and purposes, to appreciate the major importance of person-to-person relationships in the learning process, and to become familiar with helpful resources.

You will find the *Teacher Training Guide* an excellent resource for this second series. We suggest Section One, sessions 1, 2, and 3, and Section Two, session 7. Or, instead of using session 7, you might find it extremely valuable at this time to show the sound motion picture *Here and Now*. (See page 122 of this issue of FINDINGS.) This would help your teachers to discover what happened in one class and to examine their own teaching and planning in the light of what is portrayed in the film. This is an excellent teaching device for teachers who have had some experience with a class.

If it has not already been done, definite plans should now be made for teachers to have regular conferences with the rector or whoever supervises teaching and can give ongoing assistance and support. Such conferences could include an examination of recent session plans, a review of the observer's important comments on each session, and a discussion of why the teacher is moving in the direction indicated in his class plans. Teachers should also feel free to raise questions on whatever aspect of class work is giving them real trouble. Such conferences are especially helpful if the supervisor is prepared to help the teacher to look ahead a week or two, pointing the direction his class planning might take.

Ongoing Training

Other series of teacher-training sessions follow naturally from these first two. In one church school, members of the teaching staff became acutely aware of their lack of knowledge of the Bible, and so, after the Christmas holidays, a series of eight sessions was planned giving them needed background information on our Biblical heritage. For this study you could use Bernhard W. Anderson's book *The Unfolding Drama of the Bible* (A Reflection Book, Association Press, \$1.50). Each teacher would need his own copy. If your group is larger than six, you might want to break up into small groups for Bible reading and for discussion of questions in each chapter, and then bring the groups together again for further interpretation by the rector. Another kind of study was described in "More Than Words—A Teaching Tool for Every Teacher" by Miller Cragon, Jr. [FINDINGS, January, 1959].

It became evident in the church school cited above that most of the teachers were using only a small number of the techniques and activities suggested in their course material, and so an additional series of four sessions was planned on the use of creative activities in teaching.

For such training, teachers should be grouped according to the age of the children with whom they

are working. Each session should include theory and practice. Teachers need help in the "how-to-do-it" aspect of creative activities as well as in becoming involved in the activity itself. *Weeks of Growth* would be a good general resource book for this entire series. Your schedule for the four sessions and additional resource books, might be:

Session 1. Creative Dramatics. All teachers, Kindergarten through Grade 6. The entire evening should be spent on this subject, using as resources teacher's manuals and *Let's Play a Story* (Elizabeth Allstrom, Friendship Press, cloth, \$2.95; paper, \$1.95).

Session 2. Puppetry. All teachers, Kindergarten through Grade 6. Puppets should be simple, such as paper bag or stick. Teachers should make puppets and put on the dramatization of the story in the evening session. Use as resource your teacher's manuals and *Here's How and When* (Armilda B. Keiser, Friendship Press, cloth, \$2.95; paper, \$1.50).

Session 3. The Discussion Method. All teachers from Grade 3 up. Develop useful techniques to be used in connection with discussion, such as: questioning, sentence completion, interviews, case histories, open-ended stories, role-playing. Resources: teacher's manuals and *Leading Adult Classes: A Handbook* (The Seabury Press, \$1.25). The latter is useful because it deals with small discussion groups.

Session 4. Creative Art. For all teachers. Divide the group into teachers of younger children and teachers of older ones when you give them an assignment on which to work. In this two-hour session you might include drawing, painting, illustrating, murals, paper cutting and tearing. The emphasis should be on when to use and why, on how to do it, and on the materials needed. Resources: *Here's How and When* and *The Arts in the Classroom* (Natalie R. Cole, The John Day Co., \$3.00).

Those who have been recruited to teach in the church school are usually enthusiastic when they get the job. They are likely to continue to be enthusiastic if they have some degree of success in their endeavor. Such an ongoing teacher-training program as this will help bring that about.

You Can Do It in Two Months

by David R. Hunter

Countless clergy and lay people throughout the Church have been heard to say, in effect, "We want to use the Seabury Series in our parish, and we are preparing our people for it. But it will be two or three years before we are ready to introduce the courses into our church school."

We can understand this desire for careful preparation. We do not agree, however, that such preparation need take so long.

It is a very rare parish where preparation to use the Seabury Series cannot be made in the space of two months. Granted, the use would not be very extensive initially, but the Department has always recommended that the Series be introduced slowly, one or more courses at a time. Two months provide more than enough opportunity to prepare for the use of at least one course.

How much of a priest's time must be given to this preparation? What are the concrete steps to be taken? (A basic preliminary, of course, to any of these steps is the development of the priest's own readiness and desire to launch a parish-wide approach to Christian education. His personal preparation is not included in the two-month period.)

The first step is the selection of a single teaching team—preferably a husband and wife—to teach a single class. An hour's time should be enough to jot down the names of four or five couples as potential teaching teams. The parish wardens or the Church school superintendent can be called upon for suggestions. What kind of people are we looking for? Persons who admittedly like other people (as well as dislike them) and inwardly enjoy being with them. Persons whose own problems are not so omnipresent in their thinking and behavior that they will use a church school for their solu-

tion. One could also hope for a rich background in the life of the Church and a storehouse of Christian knowledge, but, more often than not, these must be acquired in transit, immediately before and during the teaching experience.

Then comes the recruiting. The panel members are either visited in their separate homes or they are brought together in one home for an evening's discussion of the role and purpose of church school teaching. Preferably these panel members will already have been to a Parish Life Conference or to some other parish retreat which will have objectified and deepened their grasp of the fundamental task of a parish. But in this "two-month approach," the recruitment may have to come first and the orientation later. One or two evenings should suffice for enlisting at least one teaching team.

Next comes the preliminary preparation of the teachers and the parish. The teachers probably will need both motivational and procedural help before undertaking to make plans for the first class session. They should be encouraged and enabled to attend a Parish Life Conference or its equivalent sometime during the two months, even if the rector has to organize and conduct one himself for his own parish. The planning, promotion, and execution of such a conference could consume as much as three days of his time.

Procedural preparation can be started through the use of selected sessions in the *Teacher Training Guide* (The Seabury Press, \$2.00), especially Section One, or through some other training manual. The preparation can be provided initially for all teachers of the school, with special subgroup training for the two or more who will use the Seabury Series. This series of train-

ing sessions can be as short as four or six evenings. In the midst of the series the teacher's manual is introduced and studied.

The Parish Life Conference mentioned above can be the beginning or the extension of a program designed to keep the parish supplied with a nucleus of individuals who care deeply that the parish carry out its ministry of nurture and reconciliation in the Christian community and beyond.

During these two months, the rector will begin to involve his parish increasingly in the responsibilities faced by parents and adults in general for the religious nurture of their children and of themselves. Plans will be made for worship on Sunday which will enable children and parents to worship together. Seldom can this be instituted wisely simply by changing the Sunday schedule and announcing the fact. The change should be discussed with the vestry and with other parishioners whenever an opportunity to involve them presents itself.

More time-consuming is the necessity for providing a means whereby parents can enter into adult education activities with regularity. The rector can profitably read the handbook *Leading Adult Classes* (The Seabury Press, \$1.25) and, with a representative group of adult parishioners, make plans for the kind of program most needed in his parish. A total of three evenings is sufficient time to get an adult education steering committee under way.

Note that none of these preparations is *completed* in two months, but each is started sufficiently to launch the teaching season, and that

will suffice—provided the rector or some other competent supervisor will stay close to teachers and parents and the whole developing project once it is launched.

The teaching team will need a weekly consultation with the rector or supervisor for the first two months and thereafter a monthly meeting. As the year progresses, an additional observer can be added in training for the following year. At the end of the year, all three teachers will have had the best kind of training for a fruitful second year teamed with others who are beginning.

All of this preparation amounts to a grand total of three full days and perhaps a maximum of thirteen evenings over a period of two months. Remember that in all of this the rector is performing a ministry with his people which is both educational and pastoral, with a high potentiality for the future. It is neither a misuse of his time nor in any sense beyond the realm of possibility.

Not every priest of a parish will choose to make his preparation in this way, nor should he necessarily. Some will make much more extensive preparation over a period of several months. But there is enough time left in these summer months for those who would like to make a start with the Seabury Series. And, in general, experience has demonstrated that the sooner the first class is started the better, provided the above minimum preparation is accomplished. The best kind of training is in-service training where teacher and parent are actively involved in what they are being trained to accomplish.



What the Church is teaching week by week

by William Sydnor

Because FINDINGS is not published in July and August, we print herewith the installments for those months.

Trinity VI, July 5, 1959

THE THEME:

Forgiveness through the shedding of blood.

THE EPISTLE. ROMANS 6:3-11:

This epistle is part of a section (Chapters 5 through 8) on the nature of the Christian's new life. Baptism is described here as sharing in the death and resurrection of the Lord. The closing thanksgiving in the baptismal service (pp. 280-281) is based on this passage. Throughout the whole Bible, death and the shedding of blood are associated with cleansing and the possibility of a new beginning. That which was an ancient, human, religious rite became a central fact of faith in Jesus Christ (Rom. 6:4).

THE GOSPEL. ST. MATTHEW 5:20-26:

Here is one of those sections of the Sermon on the Mount which contrasts the righteous living of those under the New Covenant (in the blood of the Lamb) and those under the Old (in the blood of the legal, Mosaic covenant). In the New Covenant, anger is more serious and reconciliation is more profound.

PSALM 57:

Two psalms have been coupled—a lament (vv. 1-7) and a hymn of thanksgiving (vv. 8-12). In the context of our theme, these words suggest God's merciful goodness and forgiveness: "under the shadow of thy wings shall be my refuge" (v. 1), and "the greatness of thy mercy reacheth unto the heavens" (v. 11).

PSALM 130:

This cry of deep distress is a Biblical gem. The poet's profound faith culminates in "And he shall redeem Israel from all his sins" (v. 8).

EXODUS 24:1-11, 16-18:

The account of Moses' receiving the Ten Commandments (19:1-20; 20:1-26; 24:1-18; 31:18-32:35) is somewhat confused and repetitious because of the many editorial hands through which it has passed. This portion of that story contains two ceremonies: Moses consecrating the people (vv. 3-8) and the sacred meal of God and the elders (vv. 9-11). Following this, Moses goes up on the mountain to receive the tablets of stone, and the stage is set for the golden calf sequence. Notice that anciently the cleansing which made men worthy to eat with their God was a ritual of blood. Forgiveness and the shedding of blood are closely related.

HEBREWS 9:18-28:

As part of a discussion of the way in which the sacrifice of Christ fulfills the promise of the New Covenant, the author refers back to the first of the two ceremonies described in the First Lesson. He then describes Christ's perfect High Priestly offering. He entered once and for all (not annually) into the holy place—heaven itself (not an earthly sanctuary). Moreover, He offered His own blood (not that of bulls and goats). So Christ bears the sins of men and fulfills the New Covenant.

Trinity VII, July 12, 1959

THE THEME:

God's righteousness declared.

THE EPISTLE. ROMANS 6:19-23:

To get the impact of this epistle, read the whole chapter. In verses

1-14 the Apostle explains that release from sin comes through dying with Christ. Then follows an analogy from slavery—slavery to sin compared with slavery to God. That God is on the side of righteousness is clearly evident: eternal life in Christ is the gift received by the slaves of God, while slavery to sin earns the wage of death.

THE GOSPEL. ST. MARK 8:1-9:

The great feeding is so important that it is described six times in the four Gospels. It took place because the Lord had "compassion on the multitude." The other account in this Gospel explains this compassion—"because they were like sheep without a shepherd." (Mark 6:34) The quotation stems from Ezekiel 34, in which God condemns those who have been unfaithful to their calling as shepherds of His sheep and promises to reveal His righteousness through caring for them Himself.

PSALM 50:

"And the heavens shall declare His righteousness." God, the righteous judge, holds court (vv. 1-6). He tells men what constitutes acceptable sacrifice (vv. 7-15), and condemns unrighteous dealings.

DANIEL 5:1-9, 13-30:

This is one of the Bible's great ghost stories. It deserves to be heard and enjoyed. Here, in a story, is the deep conviction that men cannot take God's righteousness lightly. When they do, the very powers of the unseen will declare against them.

ROMANS 1:17-21, 28-32:

"The righteousness of God is revealed through faith for faith," writes the Apostle. Moreover, God's wrath against all wickedness has also been revealed, but human wickedness suppresses the truth. Here is elaboration of the theme of today's Epistle. The practitioners of evil become slaves to their sin and "deserve to die," while the "righteous shall live."

Trinity VIII, July 19, 1959

THE THEME:

Those who hear the Word and keep it.

THE EPISTLE. ROMANS 8:12-17:

The whole of Chapter 8 deals gloriously with life in the Spirit. To have the Spirit of the family makes us true sons even though we are adopted. The true son honors his father; he seeks to know his father's will and do it.

THE GOSPEL. ST. MATTHEW 7:15-21:

Those who belong to the Lord hear His word and live by it. They are like good fruit trees.

PSALM 25:

The poet is in some undefined trouble and he prays earnestly. The psalm is appropriate in this service because of the faith that God will guide the meek in judgment and the gentle "shall he learn his way" (v. 8).

ECCLESIASTICUS 6:22-37:

Submit yourself to God's wisdom, the sage counsels his son. "Come to her with all your soul, and keep her ways with all your might" (v. 26).

ST. LUKE 10:38-42:

Here is the well-known incident with Mary and Martha. "Mary has chosen the good portion"—that is, to sit at the Master's feet and hear His word.

Trinity IX, July 26, 1959

THE THEME:

God's love is revealed in freedom and guidance, in forgiveness and discipline.

THE EPISTLE. I CORINTHIANS 10:1-13:

In the midst of St. Paul's letter is this long example of the warning the Israelites received in the wilderness. These things "are written for our admonition" (or "are illustrations of the way in which God works"—J. B. Phillips). God's word both warns and instructs His people.

THE GOSPEL. ST. LUKE 15:11-32:

In the parable of the Prodigal Son, we have one of the Bible's best-known pictures of God's fatherly relation to His people. He loves enough to give freedom, even to sin and to be self-righteous. He comes toward us with forgiveness whether we are penitent and can receive His love or not. This story might be called the parable of the Prodigal

Father, for he is profusely liberal in his love and the forgiveness he offers both sons.

PSALM 119:9-24:

These stanzas from the great hymn to God's law are appropriate today because the young man is urged to pattern his life according to God's word.

PROVERBS 4:1-4, 20-27:

In these words a wise and loving father counsels his son.

HEBREWS 12:1-13:

Here is probably the clearest early Christian statement of the relation of love and discipline. It is in these wise terms that we are intended to interpret life's supposed bad luck. In this connection Kierkegaard said, "Misfortune is good fortune."

Trinity X, August 2, 1959

THE THEME:

God bestows spiritual gifts.

THE EPISTLE. I CORINTHIANS 12:1-11:

The Spirit was initially bestowed on those who believed in the Risen Lord. (See St. John 20:19-22 and Acts 2:1-4.) In the life of the Church, this same divine gift is given to believers, and this Spirit inspires members to serve acceptably, each using his particular abilities.

THE GOSPEL. ST. LUKE 19:41-47:

In the Lucan account, this passage begins the events of Holy Week. Tenuous connection with the theme for the day can be devised from verse 44: the leaders of Zion did not recognize the occasion of God's visitation. God bestows His gifts freely, but men have to accept them.

PSALM 15:

The poet describes the virtues of a godly man. In the context of the day's thinking, we recognize godly behavior as the result of receiving the gift of God's Spirit.

PSALM 46:

Here is perhaps the greatest hymn of faith in the whole Psalter. "God is our hope and strength." He is the giver of help and strength and refuge in the midst of life's tumultuous circumstances.

ISAIAH 44:1-8, 21-23:

Here are a series of stanzas on what God is doing for His people. "I will pour my Spirit upon your descendants" (v. 3). Believers will then know themselves to be the Lord's (v. 5). Thus it is that God redeems His people (v. 23).

ROMANS 12:1-9:

"The grace given to us" makes us "holy and acceptable to God." This passage throws light on today's Epistle and vice versa.

Trinity XI, August 9, 1959

THE THEME:

Helper of the helpless.

THE EPISTLE. I CORINTHIANS 15:1-11:

"By the grace of God . . . bestowed upon me . . . I labored . . ." (v. 10). St. Paul gives us the earliest written account of the Resurrection appearances. After the Crucifixion, Jesus' followers were helpless and hopeless. The Lord's resurrection was God's gracious gift and brought new life and hope into their souls. The Apostle, who had been a persecutor of believers, was equally immobile and miserable. The Lord's appearance to him was unbelievable good news; all else had failed him. In Hymn 467, the poet has caught something of St. Paul's emotion.

THE GOSPEL. ST. LUKE 18:9-14:

In the parable of the Pharisee and the Publican, our Lord gives a clear picture of the spiritually self-sufficient, whom even God cannot help, and the penitent ones, who know that "We have no power of ourselves to help ourselves." (Prayer Book, p. 127)

PSALMS 68 or 123:

In both of these psalms, the God of the helpless is being addressed. In Psalm 68, God is "Father of the fatherless, and defendeth the cause of the widows" (v. 5). In Psalm 123, the supplicant feels "utterly despised" apart from the merciful help of Him "that dwellest in the heavens."

PSALM 142:

This is the cry of a lonely imprisoned soul. Whether one is in prison physically or spiritually makes little difference. He is still shut away "in heaviness" from any human help

and prays to the One who "knew-est my path" (v. 3).

ECCLESIASTICUS 35:10-19:

The wise man advises us as to what constitutes an acceptable gift to the Most High: generosity to the helpless, the fatherless, and the widow. The Most High is identified as a helper of the helpless—"The prayer of the humble pierces the clouds" (v. 17)—and the wise man will be like Him.

ST. MARK 12:38-44:

In a passage which parallels Ecclesiasticus in meaning, our Lord condemns the Pharisees' self-righteous and ungenerous spirit and then commends the poor widow's tiny gift. She exemplifies at once both the spirit of self-sacrifice of the helper and the circumstance of the helpless. Here is selfless brotherhood—one who, herself needing help, extends herself on behalf of the more needy.

Trinity XII, August 16, 1959

THE THEME:

Our sufficiency is of God.

THE EPISTLE. II CORINTHIANS 3:4-9:

In a longer section on the apostolic ministry (2:14 through 6:10), this little passage is a veritable gem. "Our sufficiency is of God," writes the Apostle. He is speaking about Christian ministers, but in reading his words we immediately expand the meaning to include all of us. The passage is, in a sense, a continuance of the thought of I Corinthians 10:1-13.

THE GOSPEL. ST. MARK 7:31-37:

Jesus heals a deaf-mute. The incident breathes a fuller meaning into the Apostle's words in today's Epistle; here was one who was beyond the help of men, yet the Lord healed him. Our sufficiency is not only "of God" in terms of the temptations and responsibilities which are ours, but also where life's grim conditions shut us in.

PSALM 27:

This is the hymn of one who is profoundly convinced that his sufficiency is of God.

TOBIT 13:1-5, 7-11:

The Lord, in whom alone man finds

his strength, "will show mercy to the sons of the righteous" (v. 9) whatever their affliction and need. Men of other nations witness and turn to Him.

ROMANS 15:14-21:

The Apostle is the agent of the God who sustains him in proclaiming the Good News to the Gentiles.

Trinity XIII, August 23, 1959

THE THEME:

Show mercy to the poor.

THE EPISTLE. GALATIANS 3:16-22:

This passage does not fit into the day's theme, but it does provide a good corrective. A religion of works and service is not enough. We are saved, rather, by putting our trust in the saving God who keeps His promises. We are saved by Christ, and not by our good works.

THE GOSPEL. ST. LUKE 10:23-37:

The parable of the Good Samaritan is the classic teaching on merciful concern for one's neighbor.

PSALM 11:

Old Testament religion reaches one of its high-water marks in this psalm. Particular appropriateness in this service stems from verse 5, "His eyes consider the poor." To people who live in a day of possible nuclear warfare, verses 1-4 hold a special message of reassurance.

PSALM 12:

The psalmist has a profound faith that the Lord will rise up and will help the poor and needy (vv. 5-6).

DEUTERONOMY 15:7-15:

The ancient law regarding the poor is explained and enunciated.

ST. MATTHEW 26:6-13:

Here is the Passion Week incident of the woman who honored Jesus by anointing Him with the expensive contents of her alabaster jar. It adds a further dimension to this day's thinking: merciful generosity to the poor is commendable, but it is not to be one's religion. Giving to the poor is no substitute for homage to the Lord. Rather, worship Him sincerely and discover that He is the source of merciful goodness. Then go out to be "imitators of God, as beloved children." (Eph. 5:1)

Trinity XIV, August 30, 1959

THE THEME:

The narrow door to the Kingdom.

THE EPISTLE. GALATIANS 5:16-24:

The fruit of the Spirit is described in acts which unite man and man; the works of the flesh have an opposite effect. Here is a practical description of the nature of self-denying, brotherly love. This passage might be considered an elaboration of Ephesians 4:2-3, a description of the Christian's calling written many years later: "with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." (RSV)

THE GOSPEL. ST. LUKE 17:11-19:

Jesus was en route to Jerusalem, where He would meet danger and death. The brave determination to carry through His God-given mission was uppermost in His mind. (See 9:44-45 and 17:22-25.) Yet He was not so busy with His own concerns, important though they were, that He did not hear the lepers' pitiful cry for help.

PSALM 50:

In the celestial court, men are severely judged by the Lord of the Kingdom, the Most Mighty God. Ritual offerings and sacrifices are condemned when genuine brotherly concern is neglected in daily living.

JEREMIAH 7:1-11:

This is the first part of one of the prophet's sermons. Its theme is the earthly counterpart of the heavenly court of justice described in Psalm 50. Notice that our Lord's well-known words as he cleansed the Temple (Mark 11:17) come from verse 11.

ST. LUKE 13:18-30:

After two little parables on faith (vv. 18-21), the Master proceeds to the hard demands laid upon those who would enter the Kingdom. No man will enter who does not undergo the struggle of self-denial. One needs to wrestle continually with unfaith if he is to have the necessary faith which is like a grain of mustard seed. One needs to wrestle continually with unbrotherly selfishness if he is to follow in the footsteps of his Lord, who laid down His life for the brethren.

THE Seabury Series



Discovering the Holy Fellowship

New Fifth-Grade Teacher's Manual,
96 pages, paper bound, \$1.90

The main purpose of a Seabury Series course is to enable pupils and teacher to live the Christian life more deeply. The main aim of a teacher's manual is to provide for the establishment of learning experiences that will lead to a deepening of the personal faith of the students and teacher. The new fifth-grade course meets this objective exceptionally well.

The critic's cry against the Seabury Series has been, "Where is the content?" It has always been there, but this manual spells out clearly a reasonable scope and sequence of Christian lore and experience that is very definitely related to the development tasks of ten-year-olds as identified by child-development experts. For example, the overriding purpose of the course—to help fifth-graders realize that God has been and is working through His Church, the Body of Christ, of which they are members—meets the ten-year-old squarely at the crossroads of his most urgent drive: the need really to belong to a group.

The three areas of the fifth-grade course—(1) the daily experiences of the children; (2) their parish life; and (3) the life in the early Christian Church—should help the fifth-grader to understand that his life in the church group today is contiguous with the life of the Church from apostolic times. And all of this proceeds from the con-

temporary experiences of the child in and out of the Church.

The following features of the teacher's manual are worthy of note:

1. Stress is laid on the interest of the ten-year-old in his peer groups. The helps given to relate this to the early Church are excellent.

2. Chapter 2 is a comprehensive portrayal of the typical fifth-grader. The teacher can use this chapter as a means for finding the common denominators in his class and as a springboard to the deeper understanding of each individual child.

3. The section on personal experiences of children and the ways to capitalize on these has been expanded. All good teaching begins with the learner where he is. Then, learning is a progression from the known or experienced to the unknown.

4. Chapters 4 and 5 present practical ways of relating the content of the course to the worship experiences of the children from week to week and also show the connection between these and the same experiences in the early Church. Ways of utilizing the various Sundays and occasions in the Christian Year are clearly indicated.

5. The pupil's book, *Traveling the Way*, has not been changed, but the new teacher's manual gives many valuable suggestions regarding its use.

6. In Chapter 6 there is an outstanding section on preventive discipline and the maintenance of control in the classroom.

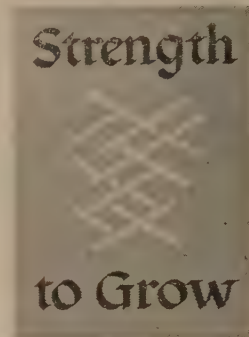
7. The church school teacher could not possibly use all of the suggestions made in Chapters 6 and 7 regarding activities and projects. However, there is a wealth of resource material here that can readily be adapted to the particular group of children with whom a teacher works.

8. Chapter 8, the planning chapter, shows the results of experiments and research in teacher training in pilot parishes throughout the Church. One of the most important phases of the week-by-week teaching is the week-long session plan. This is worked out

by observer and teacher. Several sample plans are included in this chapter. These are excellent and will be of great help to teachers.

The new fifth-grade course is clearly outlined, rests on solid ground, and is definitely related to the needs of ten-year-olds. It gives inexperienced teachers the help they need. The manual should help teachers to do a better job. Under proper supervision and with regular teacher training and personal conferences, this type of manual is the optimum in help that can be offered the teacher in printed form.

(The Rev.) N. Dean Evans
Church School Supervisor
Church of the Redeemer
Springfield, Pa.



Strength to Grow

New Eighth-Grade Teacher's Manual, 128 pages, paper bound, \$2.10

Any review of a Seabury Series course is bound to be pitched in imagination at a wide range of teachers and clergy personally known. This reviewer hopes the new material will confirm appreciation on the part of some, that others who have hesitated to tackle it will now be convinced, and that a further group hitherto unalterably opposed will find reason to reconsider their refusal.

The grand strategy of a Seabury course is depicted with wonderful clarity, while the tactics are worked out with a fullness and adequateness wholly admirable. A teacher used to working by this method, or willing to attempt it wholeheartedly, will concur in calling this revision a tool sufficient for its purpose. This means, of course, the kind of teacher who lives intimately with her manual throughout the year, moving repeatedly between it and the developing life of the class. There will be some who find these very riches an embarrassment, even though early chapters make possible all anyone could wish in the way of orientation

Book Notes

Edited by Randolph Crump Miller

toward the total task of the year.

What of those who stress—or even make a fetish of—content? They will find, if they look, all that can possibly be used. Nothing is seen in prospect as the year is envisaged that does not have real and vital linkage with Bible, Prayer Book, and the full sweep of the Gospel heritage. The old canard that “the Seabury Series is just another version of progressive education” explodes when one ponders the reiterated emphasis on sin, on objective Christian standards, and on the altar as the rendezvous with Him who alone can take us beyond problems to a genuine newness of life.

This reviewer was struck by the pertinence of the predicted “concerns” of the typical eighth-grader. You have only to live with one, as I did recently, to see we may trust these guideposts. Let us welcome the frank delineation of the crass and irreligious ethos in terms of which so much of his life is lived. Even our “best children” will more than once surprise us. Read the section on “Reporting Others” if you would escape the illusion that we are asked to aim at a comfortable, semihumanistic, group adjustment. It cuts deep into an eighth-grader’s life and into older, related lives about him.

Many will be pleased that the manual concentrates a high percentage of its riches between its own two covers and that they are intelligibly linked up with the unrevised pupil’s book, *What Is Christian Courage?*, and the revised *More Than Words*. The Bibliography includes, I note, inexpensive books one now meets frequently in many parish libraries. I could wish that the full list of audio-visuals had included fewer films and a few filmstrips.

There is a good chapter on planning, generally and week by week. Comments on the relationship between the eighth-grade church school class and the Junior Y.P.F. are also timely. Many, too, will welcome the perspectives on the strengths and weaknesses of the discussion method—as one method among several—with the description of ways in which it may be sparked. The place of the teacher’s “control” is set forth with some insight, and the perennial question of discipline faced up to. All in all, the editors have given us a commendable and useful revision bound to be appreciated and widely used.

(The Rev.) Charles R. Leech
Executive Secretary
Department of Christian Education
Diocese of Chicago

A Book of Family Worship, edited by Elfrieda and Leon McCauley. Charles Scribner’s Sons, 1959. 176 pages. \$2.95

The McCauleys, known to many for their paperback books on prayer and faith, have brought together a rich treasury of simple services for use in the home. Each service has a simple outline: Bible verse, prayer, hymn, comment, scripture, prayer, and benediction. The variety comes in the topics covered: the seven days, special occasions in family life (including those of trouble and of special joy), holidays and special times, the Christian life, the life of Jesus, and services for young children. Appended are many mealtime graces and benedictions. These services may be used at mealtime, in morning or evening devotions, with individual children, or with the total family. The prayers and Bible selections are apt. The RSV is used with a few exceptions. The foreword, by Walter Russell Bowie, a member of the interdenominational group which counseled the editors, provides a setting for understanding the book’s purpose. Mr. McCauley was the first manager of the Seabury Press.

Adventures in Parenthood, by W. Taliaferro Thompson. John Knox Press, 1959. 155 pages. \$2.50

This is the second of two books on Christian family living by a veteran teacher who knows how to hold down his vocabulary to that of the average churchgoing parent. Dr. Thompson starts off with a chapter for fathers and follows up with chapters on what boys and girls want, what happens when their needs are denied, and when and how parents should say “No.” There is a lot of sound psychology behind the author’s simple words. The concluding chapters on religion in the home and making religion real are both practical and possible, though Presbyterian Thompson uses the quaint word *saved* where an Episcopalian would now say *redeemed*. A welcome addition to most church libraries. (Edric A. Weld)

Understanding the City Child, by Dorothy Barclay. Franklin Watts, 1959. 285 pages. \$4.95

Here the Parent and Child Editor of the *New York Times* considers almost every situation (except delinquency) that city living presents to parents and children. She covers an amazing range—from household planning and children’s rooms to exercise, sports, and friendships; from nature study, outdoors and in, and the cultural opportunities of city life, to some of the problems of dating and the undesirable stranger. Where leading authorities differ on such a topic as “going steady,” Mrs. Barclay, the mother of five, presents both points of view. The book is an invaluable aid to the urban parent in furthering the purpose of its title. One lack, however, should not be overlooked. Mrs. Barclay may not believe so, but I did not come across a paragraph or sentence which would contradict the idea that religion is no more than an optional extra insofar as meeting the problems of city living is concerned. (Edric A. Weld)

Human Nature and Christian Marriage, by William P. Wylie. Association Press, 1959. 128 pages. \$2.50

Mr. Wylie, a priest of the Church of England, is well known as a lecturer on sex and marriage. This book is a comprehensive treatment of the subject within a small compass. In some cases the author is too brief, and in others he does not come to a clear position, but, on the whole, he provides a Christian basis for the understanding of marriage. This book is especially suited to literate young people about to be or already married.

A Christian Interpretation of Marriage, by Henry A. Bowman. The Westminster Press, 1959. 127 pages. \$2.50

Dr. Bowman sees Christian marriage as something much deeper and more serious than mere ethical relationship, and quite different from merely living together with a minimum of respect, love, and decency. This

is an excellent source book for study and discussion by both young people and adults. There is a list of related films, suggested pertinent verses from the New Testament, and a bibliography for further reading. (Edward T. Adkins)

From Teens to Marriage, by Reuben D. Behlmer. Concordia Publishing House, 1959. 112 pages. \$1.95

As the title suggests, this is a book for the teenager and for the young adult. It is a primer of information about the facts of life for the young man and for the young woman. It is simple and straightforward. Attitudes toward sex, life, and marriage are posed in such a way that the reader will find himself reflecting on the values and attitudes which he, himself, holds. It would be an excellent book to orient parents to the maturing and developing opinions and ideals of their teenager. (Edward T. Adkins)

The Gospel and Christian Education, by D. Campbell Wyckoff. The Westminster Press, 1959. 191 pages. \$3.75

This book is an exploration of the theory of Christian education, written for ministers, directors of Christian education, editors, writers, and administrators. It will also be helpful to church school teachers, although it is not aimed at them. Professor Wyckoff of Princeton builds on a previous book, *The Task of Christian Education* (1955). He reflects the thinking that has been going on in the National Council of Churches, and he is aware of the developments in the various denominations. So this is a good book if you want to get up to date on what many are thinking today.

Risen Indeed: Studies in the Lord's Resurrection, by G. D. Yarnold. Oxford University Press, 1959. 134 pages. \$2.25

There are many Lenten books dealing with the devotional life and Good Friday, but books on the Resurrection are rare. Yet the Resurrection is the center of the story, for without it the Cross would be a tragic defeat. "We shall not even begin to understand the resurrection of our Lord unless we recognize that it is an event which transcends all normal experience; and face the consequent problem of communication," says Dr. Yarnold. Combining competent scholarship with theological insight, the author deals

with all of the stories of the Resurrection appearances, concluding with the Ascension and the appearance to Paul. He is aware of the limitations of normal language to communicate the meaning of the total impact of the Risen Christ, but he also sees clearly ways in which it can be communicated. Several appendixes deal with more technical problems. This is a good book for serious students, including many church school teachers, who want a thorough grounding in the Biblical basis for belief in the Resurrection.

God in Us, by Miles Lowell Yates, edited by W. Norman Pittenger and William H. Ralston, Jr. The Seabury Press, 1959. 224 pages. \$4.25

Miles Yates, author of *The King in His Beauty*, was for many years chaplain of the General Theological Seminary. This new book, edited by two of his friends, is a series of lectures in ascetical theology. It deals with the devotional life which is based on "our dedicated, all-round enterprise in furthering a unitive relationship with God." The author covers various expressions of spiritual commitment, using his unique gifts of literary style and apt quotation to create the mood he is writing about. *God in Us* would make an ideal guide for prayer groups.

God in the Eternal Present, by Carl G. Howie. John Knox Press, 1959. 128 pages. \$2.25

"The substance of Biblical faith is within the easy grasp of most people when presented in the setting of the life-experience from which it came. But when this faith is proclaimed in the form of sterile dogma it seems no longer interesting or important. . . . The pattern of the Bible record is very simple. God moved in events and in people. In the Bible, stories of men are not used to illustrate an idea which has been described in more objective terms elsewhere. An idea becomes flesh in a person and walks among us." Thus, simply, does Dr. Howie introduce a book which illuminates the Faith by relating it constantly to daily living. Briefly and clearly, and with references to Biblical events, he builds a picture of the Christian life and its sources of power, with Christ as "the welcome intruder." Some readers will be disturbed by his interpretation of the priesthood, but all will see the responsibility of the "priesthood of the laity," which is the point of that chapter. God "walks among us" in this book.

A Theology of the Laity, by Hendrik Kraemer. The Westminster Press, 1959. 192 pages. \$3.00

Only the discovery of a distinctive and effective lay ministry will make possible a major increase in the Church's influence in the world today. It is not enough for lay people to act like imitation ministers, busy about church activities and given to "preachy" language. Dr. Kraemer insists that they have a distinctive job to do, complementary to that of the ordained ministry. In the first Protestant book on the subject, he lays the theological foundation for the ministry of the laity as essential to the Church's fulfillment of its task as the sacramental ministry. The laity alone, says Dr. Kraemer, "being dispersed in and through the world," can carry on "the real, uninterrupted dialogue between Church and World." Dr. Kraemer, who is well known in this country and is a former director of the Ecumenical Institute in Geneva, has written this book for everyone who cares about the emergence of a responsible, creative Christian laity. (Roswell O. Moore)

Decentralized Camping: A Handbook, by Lois Goodrich. Association Press, 1959. 195 pages. \$4.75

This is a distinctive and valuable "how to" book. The philosophy depicted, the procedures, methods, evaluations, and practices clearly stated and illustrated make it a practical guide for camp directors who seriously seek to make camping an effective medium of education for present-day living.

While carefully delineating the advantages of decentralized, small-group living, the focus of the program is on the growth and personality development of individual campers and staff members. It recognizes the paramount importance of leadership for any type of program and outlines in detail the steps necessary for the selection and training of an adequate staff.

Necessary standards for the health, safety, and welfare of the total camp family are dealt with in detail. This book is almost a *must* for camp directors or agencies seeking help on how to establish and carry out decentralized camping of a so-called primitive and "pioneering" nature. For church camp leaders, however, much must be added in the area of worship and religious interpretation to bring it into the realm of *Christian* education. (Arthur O. Phinney)

ITEMS

Another Indiana Plan Institute • Significant Materials Available • Request for Pictures for FINDINGS

AN Indiana Plan Institute in Adult Religious Education—sponsored jointly by the departments of Christian education of the Dioceses of Albany and Western Massachusetts and the national Department of Christian Education—will be held at Lasell House, Whitinsville, Mass., from September 21–25. John McKinley of Indiana University and the Rev. Douglas J. Berndt, rector of St. George's Church, Lee, Mass., will serve as leaders. This Institute is open to lay men and women as well as clergymen and directors of Christian education. Inquiries should be addressed to the Rev. Leon E. Cartmell, rector of Calvary Church, Burnt Hills, N.Y., or to the Rev. Harry H. Jones, Lasell House, Whitinsville, Mass.

IN RESPONSE to repeated demand, the Overseas Department of the National Council has prepared a list of special projects which individuals or parishes may support. Vacation church schools may well want to devote their offerings to one of these projects. The list includes such items as support of a sled dog in Alaska; a telephone in the cathedral in Kobe, Japan; scholarships for pupils in elementary and secondary schools, colleges, and seminaries in most of the overseas districts; and altar and office equipment. The purpose of this list, according to the Rev. David B. Reed, Assistant to the Director of the Overseas Department, is to "personalize missions," helping the contributor to gain a personal interest in a particular mission and in its missionaries and people. Inquiries should be addressed to the Rev. David B. Reed, 281 Fourth Ave., New York 10, N.Y.

AN "Across the Board Evaluation" has been made in twenty-four parishes and missions in the Diocese of Oklahoma. Its purpose, according to Miss Lynette Giesecke, Diocesan Adviser in Christian Education, is twofold: (1) to explore the common purpose of groups and individuals within the Church family and (2) to determine ways and means where-

by the quality of corporate life may be developed through Christian education. The program involves key parish or mission leaders and requires their attendance at two consecutive evening sessions and a personal interview with the evaluation leader. During the intervening day, the representatives of each group meet with the leader for an hour's conference. An attendance of twenty persons has been found to lead to maximum involvement and results. Outline copies of the "Across the Board Evaluation" are available from Miss Giesecke, 6400 N. Pennsylvania Ave., Oklahoma City 16, Okla., or from the Leadership Training Division, 28 Havemeyer Place, Greenwich, Conn.

Your Church is the title of an attractive quarterly magazine devoted to problems of building, equipment, program, administration, and finance. A series on "Church Building, U.S.A." was begun in the January issue, presenting outstanding contemporary church structures. Church architecture is one of the oldest forms of visual education. Modern church architecture, at its best, continues this tradition of giving visual form to spiritual ideas and experience. Parishes which are contemplating new building should consult the January and April issues of *Your Church*. It is published by the Religious Publishing Co., 122 Old York Rd., Jenkintown, Pa. Subscription price, \$1.75 per year, but free to clergy and directors of Christian education.

REQUEST FOR PICTURES

FINDINGS attempts to use pictures of actual events in the life of the Episcopal Church and invites you to submit pictures which show imagination and action, whether they are of children, young people, or adults. Clear, glossy prints, size 5" x 7" or 8" x 10" are required. We cannot pay for these pictures, nor can we promise to print them, but we do want to see what you have if you think they will help us to produce a lively and representative magazine.

A CAREFULLY worked-out plan of evangelism to revitalize the life of the entire parish has been devised by St. Mark's-on-the-Mesa Church, Albuquerque, N.M. It involves calls by laymen on every family in the parish, including newcomers, prospective members, and the inactive as well as the faithful. Copies of mimeographed instructions for such calls are available from the Rev. Charles E. Fish, Rector, 430 Dartmouth Dr., N.E., Albuquerque, N.M. Please enclose 10 cents for the cost of mailing.

THROUGH the kindness of Mrs. John L. W. Broomall of St. Luke's Church, Kalamazoo, Mich., the first portion of *Our Prayers and Praise*, the third-grade resource book in the Seabury Series, is now available in Braille. Mrs. Broomall has transcribed, in Grade II Braille, the Order for Daily Morning Prayer and the explanatory notes for children written by Massey H. Shepherd, Jr., and Robert N. Rodenmayer. Mr. and Mrs. Stanford E. Allerton, also members of St. Luke's Church, have done the proofreading. Mr. Allerton is president of the Michigan Association for the Blind. This Braille volume can be borrowed from the National Council Resource Library, 281 Fourth Ave., New York 10, N.Y.

Mrs. Broomall also transcribed *God's Family*, the pupil's reader for the original fourth-grade course, which also is available from the National Council Library.

In Berkeley, Calif., Miss Margaret Jewell and Mrs. Dora Cryer of St. Clement's Church have transcribed into Braille *How Susan Got Her Name*, the second reader for the kindergarten course.



Mrs. John L. W. Broomall, who has transcribed *God's Family* and part of *Our Prayers and Praise* into Braille.

A SUMMARY OF INFORMATION

by Edric A. Weld, Associate Secretary,

<i>Age-Group</i>	<i>Situation and Special Needs</i>	<i>Teacher's Manual</i>	<i>Major Purpose</i>	<i>Subgoals</i>
Nursery 3's & 4's	Dependent on adults; limited in language; learns by experience and by play. Needs understanding and help of adults.	<i>Receiving the Nursery Child</i>	To increase child's confidence in himself and others as members of the family of God.	A. To develop child's awareness of his relationship to the Church and to help him feel safe and at home in the Church. B. To expose him to Christian heritage through festivals of the Church Year. C. To encourage his natural response to God's creation.
Kindergarten 5's	More aware of others as persons; growing interest in wider world; still family centered. Needs to know he is loved and valued as a person in the Church family.	<i>Receiving the Five-Year-Old</i>	To help child experience the Church as a family and to explain it in terms of family life.	A. To help him know our Lord as one who loved children and who was a child Himself. B. To learn about baptism. C. To be at home in the church building.
First Grade	Starting "real school"; many new demands. Needs to understand his day-to-day experiences and to realize that God cares about him in all he does.	<i>Wonder and Faith in the First Grade</i>	(A, B, and C are all coordinate parts of a major purpose.) A. To encourage child's curiosity and wonder about God. B. To help him understand his experiences and relationships. C. To strengthen his understanding that the Church is his home, too.	
Second Grade	Variety of interests; growing interest in physical world. Needs to know he has a place all of his own in the world, and that he is loved.	<i>My Place in God's World</i>	To help child realize that he has a place in the world as part of God's plan.	To forward growth in knowledge of God as creator and sustainer.
Third Grade	A multitude of interests, including increased awareness of and interest in others; asks "Is it true?" Needs to know that many people in many kinds of places worship God; needs experience of joining with others in worship and giving.	<i>Throughout the Whole Wide Earth</i>	To help child in his lifelong tasks of finding reality in God and recognizing the Church as the Body of Christ.	To help him: A. To know Christ's loving concern for all. B. To learn that there are people different from himself who are Christians. C. To learn about people who minister. D. To understand his relationship with people he meets. E. To participate more fully in Prayer Book worship.
Fourth Grade	Preoccupied with rules of game; trying to earn acceptance by proving self "right." Needs to be important as person even when "wrong."	<i>Right or Wrong? (Revised)</i>	To help child recognize and grapple with issues of right and wrong.	To learn: A. That conscience does not give all the answers. B. About the issues of right and wrong as found in: (1) child's experiences at home and school; (2) the covenant relationship of God and His people; (3) the Church Year and the life of the parish.

ON SEABURY SERIES COURSES

Division of Curriculum Development

Student Resource Materials

(Cards, two sets)
All Things Created;
Gifts of God

Heritage Emphasized in the Course

God's Creation

Principal Bible, Prayer Book, and Hymnal Resources

The stories of the Nativity, the Coming of the Wise Men, Jesus and the Children, and the parable of the Lost Sheep are among these told by the teacher. Twelve hymns are recommended for classroom use, seven for their texts, five for their musical settings. The take-home cards are based on the Church Year, with frequent use of prayers, hymns, and scriptural quotations.

(Three readers)
Good Morning Mr. Church; How Susan Got Her Name; Christopher Explores the Church

Church Seasons and Holy Baptism

The principal Bible stories told include the birth and teaching of St. John Baptist, the Nativity, the Coming of the Wise Men, Jesus in the Temple, Jesus and the Children, and the events of Palm Sunday, Holy Week, and Easter. The children learn the versicles and responses from Morning Prayer. Over twenty hymns are recommended with instructions on how best to use them. Holy Baptism is a principal theme.

Timmy's Search

New Testament Stories and the Church

Among the stories for classroom use are those of the Nativity; the events of Palm Sunday, Holy Week, and Easter; Zacchaeus; the healing of Jairus' daughter; and the parables of the Good Samaritan and the Lost Sheep. Selections to be learned include the Offertory Sentences, the first paragraph of the Apostles' Creed, the Lord's Prayer, and verses from several canticles. Hymns for seasonal use are stressed.

The Wondrous Works of God

God at Work in His World

The principal stories are the Nativity and the Crucifixion and Resurrection narratives; Peter and John in the Temple; Zacchaeus; the healing of the man lowered through the roof; and part of the Sermon on the Mount. Verses from the Psalms, the Venite, the Benedicite, the Sanctus, responses from Morning Prayer and Holy Communion, and the Creeds are learned. Seasonal collects and hymns are introduced.

Our Prayers and Praise

The Prayer Book; God's Family

The Scriptural selections emphasize Christ's earthly ministry through such stories as Calling the Disciples; Jesus and the Children; the healing of Peter's wife's mother, blind Bartimaeus, the deaf and dumb, and the leper; Feeding the Five Thousand; the parable of the Good Samaritan; the Crucifixion and Resurrection narratives. There are also stories about St. Paul. The children study the services of Morning Prayer and Holy Communion and are introduced to the Church Year through the collects for each season.

The Promise

God's Covenant Relationship to His People; the Church Year

The chief stories for classroom use are those of the Creation, Garden of Eden, Noah, Abraham, Jacob, Joseph, and Moses. Church Year facts and practices are emphasized.

A SUMMARY OF INFORMATION

<i>Age-Group</i>	<i>Situation and Special Needs</i>	<i>Teacher's Manual</i>	<i>Major Purpose</i>	<i>Subgoals</i>
Fifth Grade	Concerned above all with "belonging," with role in family and with peers. Needs help to see he belongs also to parish and world-wide Church.	<i>Discovering the Holy Fellowship</i>	To help child realize that God is always working through the Church and that he belongs to the family of those who do His work.	To show: A. That doing God's work begins at home. B. How the parish is doing God's work. C. What belonging meant when the Church started.
Sixth Grade	Desires to make his own decisions and to test reactions of others. Needs to be a real and separate person.	<i>Deciding for Myself</i>	To help child respond to the call to grow up, through facing problems of his daily experience.	To help him: A. To make day-to-day decisions with ever-maturing faith. B. To participate more fully in parish life. C. To develop his relationship with Christ through the historical Person of Jesus.
Seventh Grade	Problems of rebellion that are part of early adolescence. Needs to be heard, loved, and understood so that he can value himself.	<i>Why Should I? (Revised)</i>	To guide young person in his efforts to cope with the rebellion and sense of inadequacy which trouble him and to discover that through the Church he can find support.	To help him: A. To live constructively with rebellious reactions. B. To value himself as loved by God. C. To grow in familiarity with the Prayer Book as a source of authority and tool for worship.
Eighth Grade	Fun more important than religion; the group is everything; tensions between drive for conformity and urge to be independent, between his group and his family.	<i>Strength to Grow</i>	To help young person in his struggle to reconcile his God-given individuality with the demands of society by helping him recognize his need for grace and the availability of grace.	A. To provide a group within the Church where, through honest discussion, class members can help each other to grow. B. To help know that God's love and forgiveness are always ready and the sacraments are always there to strengthen and help him.
Ninth Grade	Disposed to question faith of his fathers, and not to trust adults. Needs to understand in order that he may believe, and to believe that he may accept redemption.	<i>Growing in Faith</i>	To help young person face and examine tenets of Christian faith he doubts and misunderstands.	To help him: A. To learn that faith is a way of knowing as valid as reason. B. To understand how the Bible supports our faith. C. To learn the demands of God and that God has not left us unsupported. D. To discover that the teacher is one in whom he can have faith.
Senior High Course I	Especially concerned with being grown up; under diverse pressures to conform—to parents, school, crowd, and Church. Needs to articulate questions and recognize underlying concerns.	<i>Belief and Behavior</i>	Through the Church, to help young person find answers to his questions or power to live with his problems and to discover how to respond to God's love and His demands.	To help him: A. To articulate questions concerning the meaning of his life. B. To understand that these same questions are reflected in the life and heritage of the Church. C. To live his faith in everyday relationships.

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